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"the proof-reading, and for which my most hearty thanks are due to him." The present book is the text of a commentary on the sūtras or aphorisms of the Sāṅkhya philosophy, for a knowledge of which we may refer non-Sanskrit students to Professor Garbe's article in *The Monist* for January, 1894, to his article "Sāṅkhya" in *Johnson's Universal Cyclopædia*, or to his exhaustive exposition of the subject in his recent work, *Die Samkhya-Philosophie*, Leipsic, 1894. μ.

DIE WEISSAGUNGEN JESU CHRISTI VON SEINEM TODE, SEINER AUFERSTEHUNG UND WIEDERKUNFT UND IHRE ERFÜLLUNG. By Prof. Paul Schwartzkopff, Ph.D. Göttingen : Vandenhoeck und Ruprecht. 1895. Pages, 205.

The present booklet is about one-fourth of a larger work, the subject of which is "God's revelation in Jesus Christ according to its content, extent, and limits." The author has published this, his inquiry into "the prophecies of Jesus Christ, concerning his death, resurrection, and his second coming, and their fulfilment," in advance of his larger book, on account of their paramount importance. His endeavor has been critically to discern, and psychologically to understand, the full moral and religious import of the highest revelation, by discriminating between the divine substance and the human form, which latter is historically conditioned. His aim is to prove the centrality of Jesus in the Christian revelation, which he does by showing that whatever can be found to be incidental or transient belongs to that which is historically conditioned, must be referred to the form, not the substance, of the mission of Jesus.

The main crux of our New Testament exegesis is the problem of the bodily resurrection of Christ, and we possess in this book a review of its main difficulties. Professor Schwartzkopff has, after long hesitation, come to the conclusion that the bodily resurrection of Jesus has to be discarded in order to be replaced by the belief in a spiritual personality of Jesus. He says (page 78): "Undoubtedly the belief of the first Christians in the resurrection of Jesus from the grave is the foundation of the Church. But it is true, too, that the victorious power of their belief did not consist in the form of their revelation, but in its substance. The appearances of Christ were evidences of the external form of the certainty of their belief in the Messianity of the victorious Jesus. From these appearances, which were conceived to be bodily, the early Christians drew the conclusion of a resurrection from the grave. The empty grave was a corroboration. This conception had no value in itself as regards the essence of their faith, but is merely of historical interest. It was of importance only that the early Christians should gain faith in the eternal mediatorship of the Son of God. This was the import of the Messianity of Jesus, and this was regarded by Paul also as the kernel of Christianity."

Professor Schwartzkopff passes in review the various interpretations given by the various theological schools of the resurrection. He states the fact of the prophecy of Jesus, and explains the origin of the belief of his resurrection on the

third day, and devotes to the belief in the corporeality of the Christ-appearances not less than forty-three pages.

Another problem of great importance which is discussed in the latter part of the book, is the belief of Jesus in the establishment of a Kingdom of God upon earth. The fact that Jesus believed in his second coming, which was to take place so soon that some persons of his own generation would still witness it, cannot be doubted, for the very non-fulfilment of these prophecies is the best proof that they are genuine. Later Christian writers would not have ventured to state them in the form in which they stand in the Gospels. Here the historian must psychologically analyse and comprehend the nature, the growth, and the importance of Christ's ideal, and Professor Schwartzkopff has done the last well. But he is confronted with the difficult problem that Jesus, who to him is the Son of God and the medium of God's revelation to mankind, is subject to an erroneous conception, so far as the mode of his future life and mission are concerned. And he says that Jesus appears indifferent toward all those common beliefs of his time which do not touch the very essence of his mission. His attitude is purely receptive, so as to be a mere echo of the views of his contemporaries. And certainly Christians will naturally have to accept this interpretation, because otherwise Jesus would have to be held responsible for all the superstitions and errors of his time, such as the belief in possession and the demoniacal character of diseases, etc.

As to the main conclusion of the author, which consists in his belief in the spiritual personality of Jesus, we have to say that in the form in which he holds it, he makes it a matter of personal conviction. He does not enter into the problem of what the nature of a spiritual personality may be, but we feel confident that as soon as that is investigated we shall not only be able to explain the significance of the belief in Christ's resurrection, but also to prove that Christ always was, is still, and will ever remain a living presence in the Christian Church; and that his aspirations and his religious ideal, which *de facto* constitute Christ's spiritual personality, have reacted, as a leaven in the dough, so powerfully upon mankind, that its evolution has been conducted into new channels and that historians are justly entitled to date a new era from the birth of Christ.

Though Professor Schwartzkopff's conception of Christ's spiritual personality may be different from ours, we must confess that his book is very sympathetic, for it proves that his religious faith is both honest and strong—honest to investigate the problem and face its difficulties; strong to hold fast that which after a careful scrutiny and purification appears to him to be the substance of the Christian message of salvation.

P. C.

ESSAYS AND NOTICES, PHILOSOPHICAL AND PSYCHOLOGICAL. By *Thomas Whittaker*,
B. A. London: T. Fisher Unwin. 1895. Pages, 370. Price, 16s.

Mr. Whittaker is well known to the readers of philosophical magazines as the writer of competent and accurate analyses of philosophical works, in which he has not